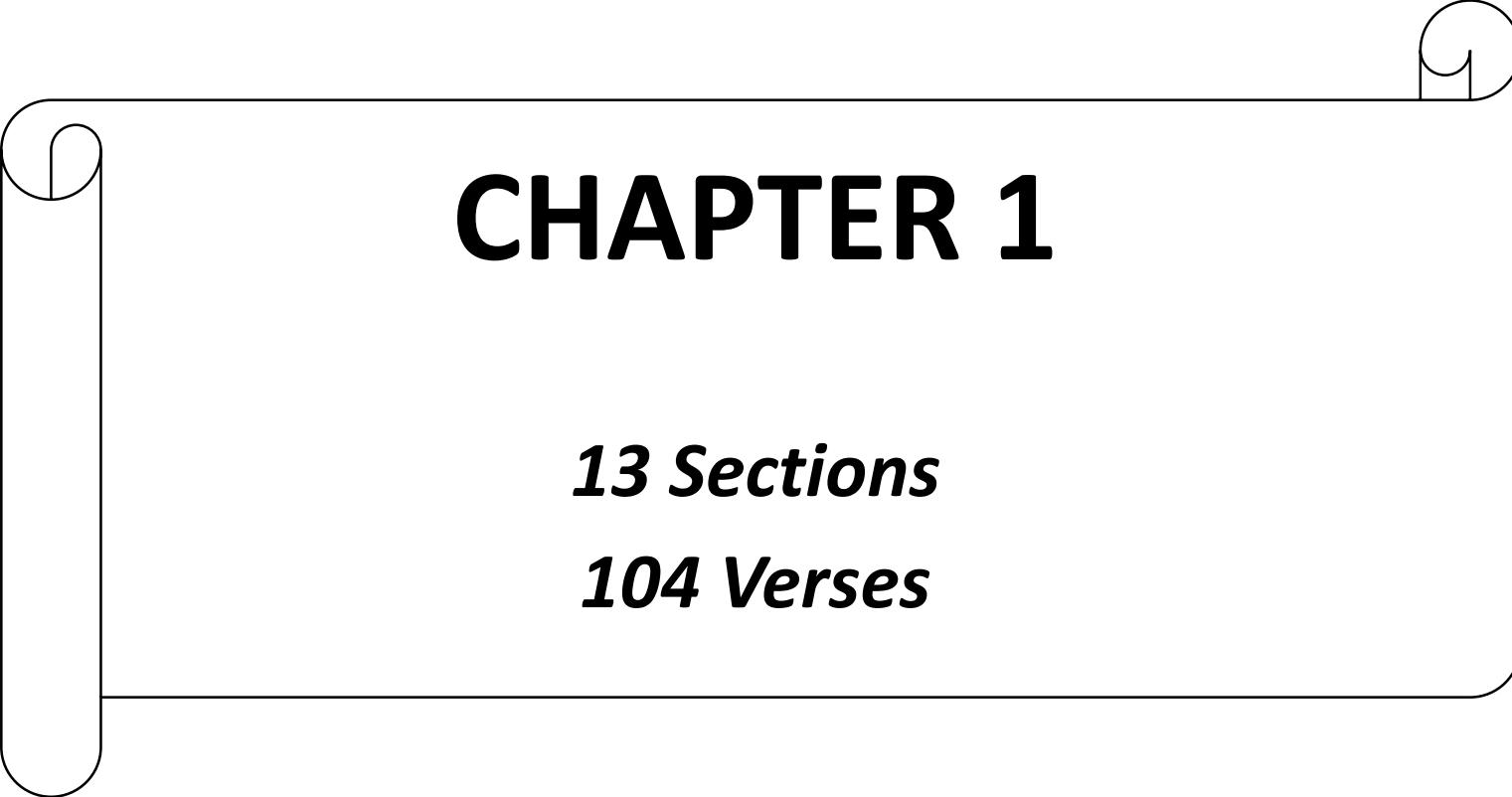


MUNDAK UPANISHAD



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CHAPTER 1

13 Sections

104 Verses

Chapter 1 - Section 1 - Verse 1

ॐ ब्रह्मा देवानां प्रथमः सम्बूद्ध विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामर्थर्वाय ज्येष्ठपुत्राय प्राह ॥ १॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

Chapter 1 - Section 1 - Verse 2

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २॥

Atharvane yam pravadeta brahma-'tharva tam purova-cangire brahma-vidyam ।
sa bharadvajaya satyavahaya praha bharadvajo-'ngirase paravaram ॥ 2 ॥

The very Knowledge which Brahmaji taught to Atharva, he taught it to Angi in ancient days : and he taught it to Rsi Satyavaha – of the Bharadvaja clan and Satyavaha taught it to Angira – the knowledge was so handed down from the greater (teacher) to the lesser (disciple). [I – I – 2]

Chapter 1 - Section 1 - Verse 3

शौनको है वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is That, my Lord, having known which all these become Known?” [I – I – III]

Chapter 1 - Section 1 - Verse 4

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

Tasmai sa hovaca ।

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca ॥ 4 ॥

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apara and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

Chapter 1 - Section 1 - Verse 5

तत्रापरा ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्ववेदः शिक्षा ।
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति
अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, rg-vedo yajur-vedah
sama-vedo-tharva-vedah siksa ।
kalpo vyakaranam niruktam chando jyotisam-iti
atha para, yaya tad-aksaram-adhigamyate ॥ 5 ॥

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

Chapter 1 - Section 1 - Verse 6

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विमुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्दूतयोनिं परिपश्यन्ति धीरा: ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Chapter 1 - Section 1 - Verse 7

यथोर्णनामि: सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

Chapter 1 - Section 1 - Verse 8

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

Tapasa ciyate Brahma tato-'nnam-abhijayate ।
annat prano manah satyam lokah karmasu camrtam ॥ 8 ॥

In brooding meditation or continuous thought (Tapas), the total creative urge (Brahmaji) swells (with the very joy of Creation). From Him food is produced, from food the Prana, the mind, the Bhuta-s, the worlds and the Karma-s and their fruits. [I – I – 8]

Chapter 1 - Section 1 - Verse 9

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्त्रं च जायाते ॥ ९॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah ।
Tasmad-etad brahma nama rupam-annam ca jayate ॥ 9 ॥

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

Chapter 1 - Section 2 - Verse 1

तदेतत् सत्यं मन्त्रेषु कर्मणि कवयो यान्यपश्यन्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्थः सुकृतस्य लोके ॥ १॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।
tanya-caratha niyatam satyakama esa vah panthah sukrtasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

Chapter 1 - Section 2 - Verse 2

यदा लेलायते ह्यर्चिः समिष्टे हव्यवाहने ।
तदा ऽज्यभागवन्तरेणाऽहुतीः प्रतिपादयेत् ॥ २ ॥

yada lelayate hyarcih samiddhe havya-vahane ।
tada 'jya bhaga-vantaren-ahutih pratipadayet ॥ 2 ॥ (Sraddhaya hutam)

When the fire is kindled and the flames begin to move, let the sacrificer offer his oblations (with faith) on the space between the two portions of the sacred fire where the ghi (clarified butter) should be poured. [I – II – 2]

Chapter 1 - Section 2 - Verse 3

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत- माससमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjita ca ।
ahutam-avaisva-devam-avidhina hutam asaptamams-tasya lokan hinasti ॥ 3 ॥

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Caturmasya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

Chapter 1 - Section 2 - Verse 4

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

kali karan ca manojava ca sulohita ya ca sudhumra-varna ।
sphulingini visvaruci ca devi lelaya-mana iti sapta jihvah ॥ 4 ॥

The seven flickering tongues of flames are ; Kali (the black one), Karali (the terrific one), Manojava (the swift-as-mind one), Sulohita (the deep-red one). Sudhumra-varna (the smoke-coloured), Sphulingini (the sparkling), and Visvaruci, (the bright all shining – variegated one). [I – II – 4]

Chapter 1 - Section 2 - Verse 5

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

Etesu yas-carate bhraja-manesu yatha-kalam cahutayo hyadadayan ।
tam nayantyetaḥ suryasya rasmayo yatra devanam patireko-dhivasah ॥ 5 ॥

He who offers oblations in proper time into these shining-flames-him, the oblations, as sun's rays, lead to the place where the one Lord of the gods (Indra) resides. [I – II – 5]

Chapter 1 - Section 2 - Verse 6

एह्येहीति तमाहृतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

Ehy-ehiti tam-ahutayah suvarcasah suryasya rasmibhir-yajamanam vahanti ।
priyam vacam-abhivadantyo-'rcayantya esa vah punyah sukrto brahma-lokah ॥ 6 ॥

Come hither, come hither, say these brilliant oblations unto him and carry the sacrificer through the rays of the sun, addressing to him the pleasant words of praise, “This is the holy world of Brahma gained by the good works.” [I – II – 6]

Chapter 1 - Section 2 - Verse 7

प्लवा ह्येते अद्वदा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma ।
etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti ॥ 7 ॥

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

Chapter 1 - Section 2 - Verse 8

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नोयमाना यथान्धाः ॥ ८ ॥

Avidyayam-antare vartamanah svayam dhirah panditam manya-manah I
janghanya-manah pariyanti mudha andhenaiwa niyamana yathadahah II 8 II

Ignorant beings existing (gloating) in the midst of ignorance, but fancying themselves to be wise and learned, go round and round oppressed and miserable, as blind people when led by the blind. [I – II – 8]

Chapter 1 - Section 2 - Verse 9

अविद्यायं बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुरा: क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

Avidyayam bahudha vartamana vayam krtartha ity-abhimanyanti balah I
yat karmino na pravedayanti ragat tena-turah ksina-lokas cyavante II 9 II

Engrossed in the many ways of the ignorant, these people childishly think that they have gained the ends (goal) of life. But being subject to passions and attachment, they never attain knowledge, and, therefore, they fall down wretched, when the fruits of their good deeds are exhausted. [I – II – 9]

Chapter 1 - Section 2 - Verse 10

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah ।
nakasya prsthe te sukrite-'nubhutva imam lokam hina-taram va visanti ॥ 10 ॥

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

Chapter 1 - Section 2 - Verse 11

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasnty-aranye santa vidvamso bhaiksha-caryam carantah ।
surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma ॥ 11 ॥

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is. [I – II – 11]

Chapter 1 - Section 2 - Verse 12

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्याणि श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

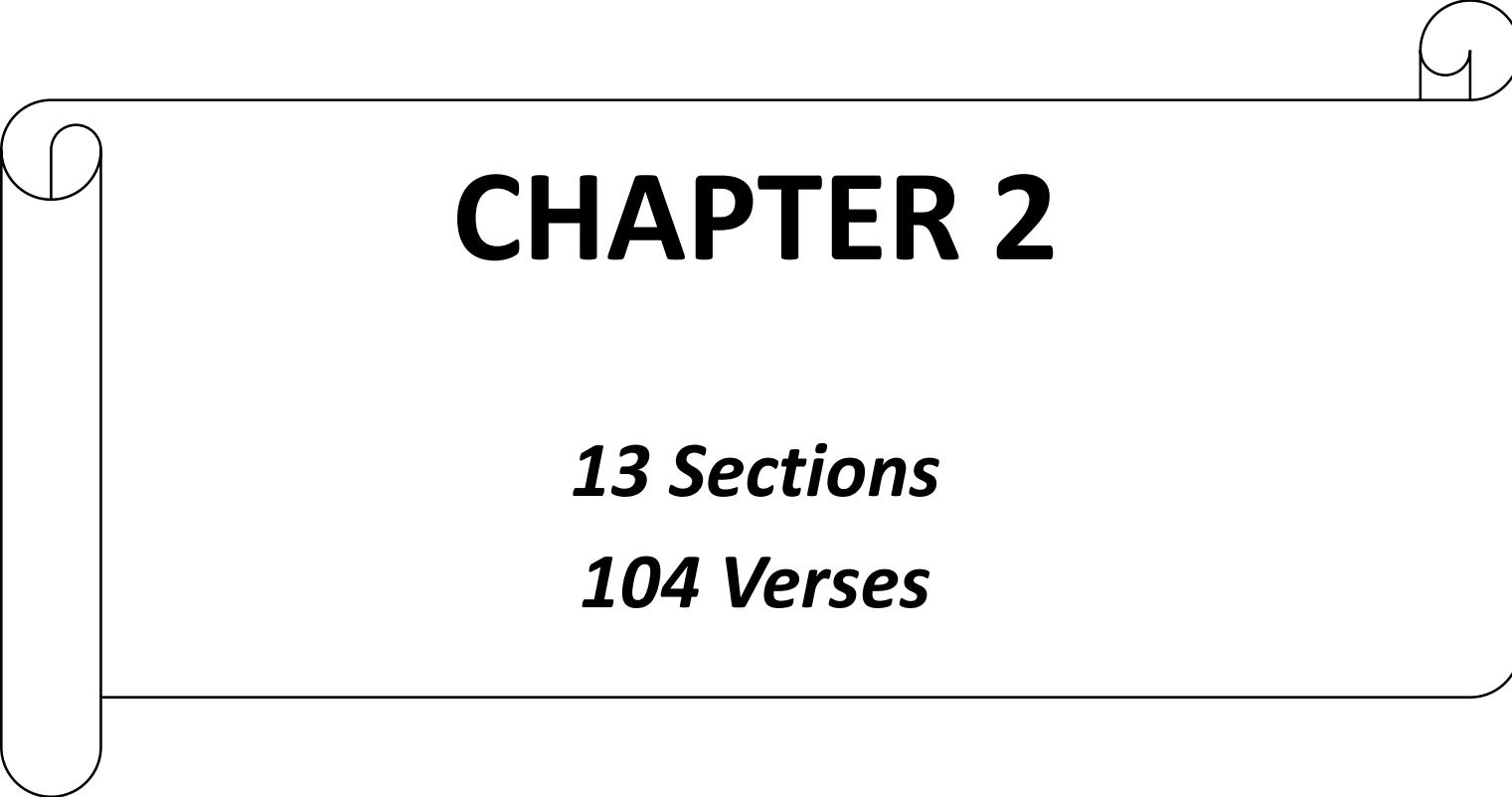
Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Chapter 1 - Section 2 - Verse 13

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvan-upasannaya samyak prasanta-cittaya saman-vitaya ।
yenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam ॥ 13 ॥

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose sense are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) by which the true immortal Purusa is known. [I – II – 13]



CHAPTER 2

13 Sections

104 Verses

Chapter 2 - Section 1 - Verse 1

तदेतत् सत्यं यथा सुदीपात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथा क्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Chapter 2 - Section 1 - Verse 2

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमना: शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Chapter 2 - Section 1 - Verse 3

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Chapter 2 - Section 1 - Verse 4

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्रणो हृदयं विश्वमस्य पद्मां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

Agnir-murdha caksusi candra-suryau disah srotre vag vivrtasca vedah I
vayuh prano hrdayam visva-masya padbhyam prthivi hyesa sarva-bhutant-ratma II 4 II

Fire (Agni) is his head; Sun and Moon – his eye; four Quarters or Directions – his breath; the Universe – his mind (heart); the Earth originated from his feet. He is indeed the inner Self of all beings. [II – I – 4]

Chapter 2 - Section 1 - Verse 5

तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिंश्चति योषितायां बह्वः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५॥

Tasmad-agnih samidho yasya suryah somat prajanya osadhayah prthivyam I
puman retah sincati yositayam vahvih prajah purusat samprasutah II 5 II

From Him are produced the sky (which is the first fire) whose fuel is the sun; from the moon, the rain clouds (the second fire); from the clouds, the herbs that grow on the earth (the third fire); from these (herbs eaten), the man (the fourth fire), who sheds his seeds into the woman (the fifth fire). In this manner many living beings are born from the Purusa, the all-pervading Being. [II – I – 5]

Chapter 2 - Section 1 - Verse 6

तस्माद्वचः साम यजूषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६॥

Tasmad rcah sama yajumsi diksa yajnas-ca sarve kratavo daksinas-ca I
samvat-saras-ca yajamanas-ca lokah somo yatra pavate yatra suryah II 6 II

From Him are the Vedik hymns, the sacred chants, the sacrificial formulae, preliminary rites, sacrifices. Ceremonies, sacrificial gifts, the time of the sacrifice, the sacrificer and the worlds, purified by the sun and the moon (which come to one as the fruits of sacrifice). [II – I – 6]

Chapter 2 - Section 1 - Verse 7

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वर्यांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

Tasmac-ca deva bahudha samprasutah sadhya manusyah pasavo vayamsi ।

prana-pranau vrihiyavau tapas-ca sraddha satyam brahma-caryam vidhis-ca ॥ 7 ॥

From Him also the Gods of various orders, the celestials, the men, the beasts (cattle), the birds, the in-breaths and the out-breaths, the corn and barely, thought, devotion, truth, self-control and values of life (were born). [II – I – 7]

Chapter 2 - Section 1 - Verse 8

सप्त प्राणः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmat saptarcisah samidhah sapta homah ।

sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

Chapter 2 - Section 1 - Verse 9

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९॥

Atah samudra girayas-ca sarve-smat syandante sindhavah sarva-rupah ।
atas ca sarva osadhayo rasa-ca yenaisa bhutais-tisthate hy-antaratma ॥ 9 ॥

From him, all the oceans and mountains; from Him, the rivers of every description; from Him, too, all herbs and saps by which the subtle body exists encircled by the gross elements of matter. [II – I – 9]

Chapter 2 - Section 1 - Verse 10

पुरुष एवेदं विशं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १०॥

Purusa evedam visvam karma tapo brahma paramrtam ।
etad yo veda nihitam guhayam so vidya-granthim vikirathiha somya ॥ 10 ॥

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unites the knot of ignorance even here, in this very life. [II – I – 10]

Chapter 2 - Section 2 - Verse 1

आविः सन्निहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषच्च यदेतज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्विष्ठं प्रजानाम् ॥ ३ ॥

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam ।

ejat pranan-nimisac-ca yadetaj-janatha sad-asad varenym param vijnanad yad-varistham prajanam ॥ 1 ॥

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

Chapter 2 - Section 2 - Verse 2

यदर्चिमद्यदण्योऽणु च यस्मिंलोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः तदेतत्मत्यं तदमृतं तदेष्व्यं सोम्य विद्धि ॥ २ ॥

Yad-arcimad yad-anubhyo-'nu ca yasmin-loka nihita lokinas-ca ।

tad-etad-aksaram brahma sa pranas-tadu van-manah tad-etat satyam tad-amrtam tat ved-dhavyam somya viddhi ॥ 2 ॥

Luminous, subtler than even the subtlest, that imperishable Brahman alone is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark (goal) which should be penetrated by the mind. Penetrate it, O my friend. [II – II – 2]

Chapter 2 - Section 2 - Verse 3

धनुर् गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्ध्योत ।

आयम्य तद्वावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

Dhanur grhitvau-panisadam mahastram saram hyupasa-nisitam sandhayita I

ayamya tad bhava-gatena cetasa laksyam tadev-aksaram somya viddhi II 3 II

Having taken the great weapon – the bow furnished by the Upanishad-s and fixed in it the arrow rendered pointed by constant meditation ; and having drawn it with the mind fixed on the Brahman, O good-looking youth! Penetrate that mark – the Immortal Brahman. [II – II – 3]

Chapter 2 - Section 2 - Verse 4

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तलक्ष्यमुच्यते ।

अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

Pranavo dhanuh saro hyatma brahma tal-laksyam ucyate I

apramattena veddhavyam sara-vat tan-mayo bhavet II 4 II

The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark (goal). It should be hit by one who is self-collected and like the arrow, becomes one with the mark i.e. Brahman. [II – II – 4]

Chapter 2 - Section 2 - Verse 5

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुश्यथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I
tam-evaikam janatha atmana-manya vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

Chapter 2 - Section 2 - Verse 6

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

Ara iva ratha-nabhau samhata yatra nadyah sa esho-'ntas-carate bahudha jaya-manah I
om-ityevam dhyayatha atmanam svasti vah paraya tamasah parastat II 6 II

Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond darkness. [II – II – 6]

Chapter 2 - Section 2 - Verse 7

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
 दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
 मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
 तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

Yah sarvajnah sarvavid yasyaisa mahima bhuvi ।
 divye brahma-pure hyesa vyomny-atma pratisthitah ॥
 mano-mayah prana-sarira-neta pratisthito-'nne hrdayam sannidhaya ।
 tad vijnanena pari-pasyanti dhira ananda-rupam-amrtam yad vibhati ॥ 7 ॥

He is “all-wise” and “all-knowing” and His, is verily, this glory manifest in the world. In the sky of heart, - the luminous city of Brahman – He is established, clothed in mind and guiding life and body. With His seat in the heart. He lives in the whole body of man. In the perfect knowledge of Him, the wise realize the state of blissful Immortality. [II – II – 7]

Chapter 2 - Section 2 - Verse 8

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
 क्षीयन्ते चास्य कर्मणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah ।
 ksiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

Chapter 2 - Section 2 - Verse 9

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue—the highest. That is what the knowers of the Atman know. [II – II – 9]

Chapter 2 - Section 2 - Verse 10

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

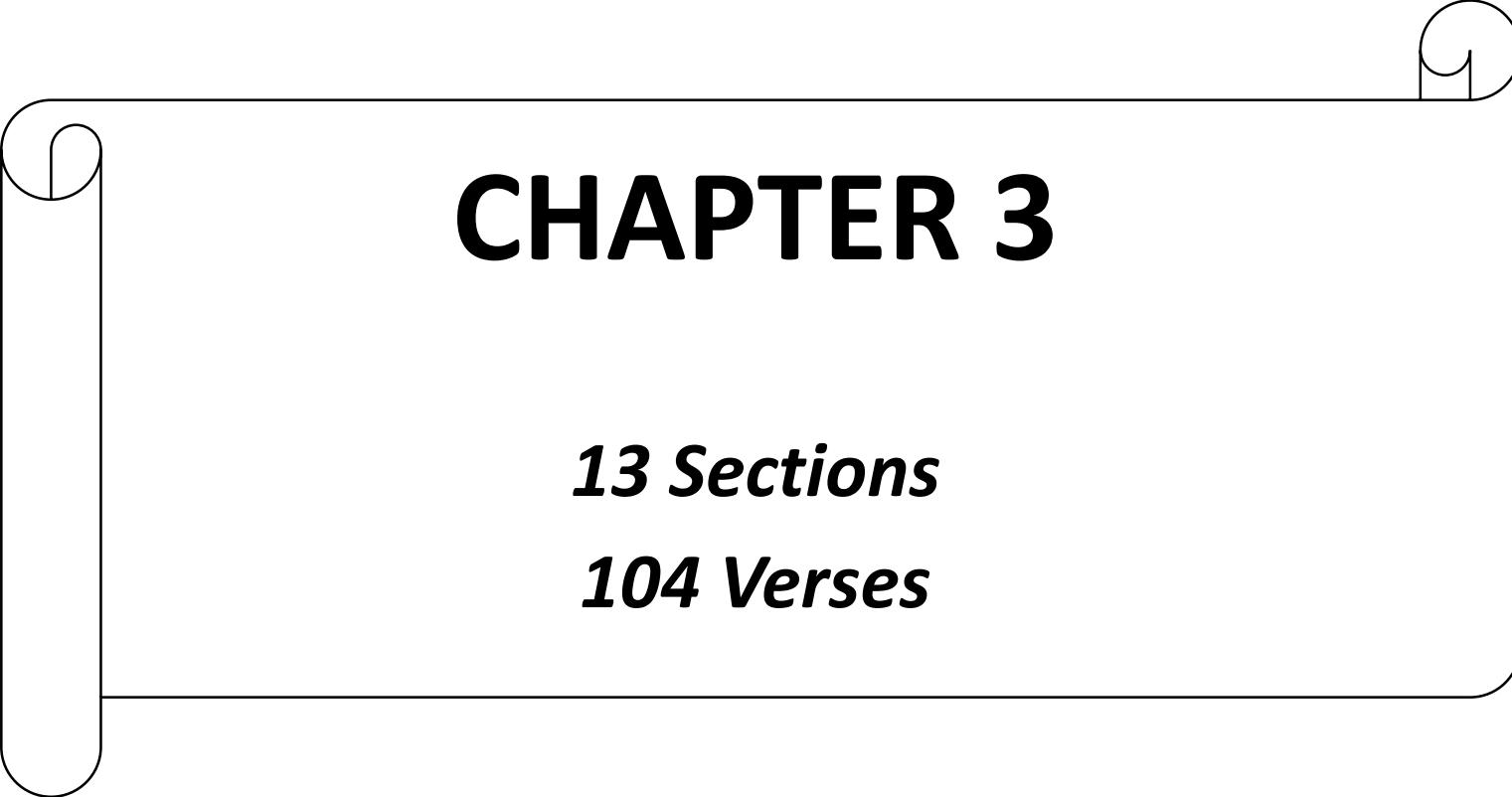
There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

Chapter 2 - Section 2 - Verse 11

ब्रह्मवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]



CHAPTER 3

13 Sections

104 Verses

Chapter 3 - Section 1 - Verse 1

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Chapter 3 - Section 1 - Verse 2

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I
justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

Chapter 3 - Section 1 - Verse 3

यदा पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim I
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti II 3 II

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]

Chapter 3 - Section 1 - Verse 4

प्रणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi I
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah II 4 II

Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabbering's. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

Chapter 3 - Section 1 - Verse 5

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Satyena labhyas-tapasa hyesa atma samyag-jnanena brahma-caryena nityam I
antah-sarire jyotir-mayo hi subhro yam pasyanti yatayah ksina-dosah II 5 II

The Self is attained through veracity, concentration, wisdom and continence; cultivate all of them constantly. When impurities (thus) dwindle, the ascetic beholds Him – stainless, resplendent – within his very body. [III – I – 5]

Chapter 3 - Section 1 - Verse 6

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽक्रमन्त्यृष्यो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥

Satyameva jayate nanrtam satyena pantha vitato devayanah I

yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam II 6 II

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III – I – 6]

Chapter 3 - Section 1 - Verse 7

बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।

दूरात् सुदूरे तदिहान्तिके च पश्यन्त्वहैव निहितं गुहायाम् ॥ ७॥

Brhacca tad divyam-acintya-rupam suksmac-ca tat suksma-taram vibhati I

durat sudure tad-ihantike ca pasyatsvi-haiva nihitam guhayam II 7 II

Vast, divine beyond all imaginations, shines the truth of Brahman – subtler than the subtlest, farther than the farthest. It is here within the body. The sages realize It, verily in this life, as fixed in the heart. [III – I – 7]

Chapter 3 - Section 1 - Verse 8

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।

ज्ञानप्रसादेन विशुद्धसत्त्व- स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

na caksusa grhyate napi vaca na-anyair-devais-tapasa karmana va

jnana-prasadena visuddha-sattvah tatastu tam pasyate niskalam dhyaya-manah ॥ 8 ॥

The Self cannot be described by words, nor perceived by eyes or the senses, nor revealed by rituals and penance. When the understanding becomes calm and refined, then alone, in meditation, one realizes Him, the Absolute. [III – I – 8]

Chapter 3 - Section 1 - Verse 9

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पश्चात् संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I

pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma ॥ 9 ॥

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

Chapter 3 - Section 1 - Verse 10

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां- स्तस्मादात्मजं ह्यर्चयेत् भूतिकामः ॥ १० ॥

Yam yam lokam manasa samvibhati visuddha-sattvah kamayate yamsca kaman ।
tam tam lokam jayate tamsca kaman tasmad-atmajnam hy-arcayed bhuti-kamah ॥ 10 ॥

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization. [III – I – 10]

Chapter 3 - Section 2 - Verse 1

स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

Sa vedaitat paramam brahma dhama yatra visvam nihitam bhati subhram ।
upasate purusam ye hyakamah te sukram-etad-ativartanti dhirah ॥ 1 ॥

The man of Self-realization knows the Supreme Brahman on whom the world is based, and who shines radiantly. And those men of discrimination, who without any worldly desire are devoted to such persons, go beyond all chances of rebirth. [III – II – 1]

Chapter 3 - Section 2 - Verse 2

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

Chapter 3 - Section 2 - Verse 3

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य- स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३॥

Nayam-atma pravacanena labhyo na medhaya na bahuna srutena I
yame-vaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam II 3 II

The Self is not attained through discourses nor through memorizing scriptural texts, nor through much learning. It is gained only by him who wishes to attain it with his whole heart. To such a one, the Self reveals its true nature. [III – II – 3]

Chapter 3 - Section 2 - Verse 4

नायमात्मा बलहीने लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ।

एतैरुपायैर्यते यस्तु विद्वां- स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४॥

Nayam-atma bala-hinena labhyo na ca pramadat tapaso va'py-alingat I

etair-upayair-yataste yastu vidvan tasyaisa atma visate brahma-dhama II 4 II

The Self is not gained by the weak (in body, mind and intellect or Spirit), nor by the insincere, nor by those practising (unintelligent) austerities, but wise men who strive with vigour, attention and propriety attain union with Brahman. [III – II – 4]

Chapter 3 - Section 2 - Verse 5

सम्प्राप्यैनमृषयो ज्ञानतृसाः कृतात्मानो वीतरागाः प्रशान्ताः

ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ ५॥

Sampra-pyainam-rsayo jnana-trptah krtatmano vita-ragah prasantah I

te sarvagam sarvatah prapya dhira yuktat-manah sarva-meava-visanti II 5 II

What the sages have attained the Atman they become satisfied with their knowledge, their purpose is fulfilled, they become free from desire and they gain tranquility. Having attained the all-pervading Atman everywhere, the wise, thereafter devoted to the Self, enter into everything. [III – II – 5]

Chapter 3 - Section 2 - Verse 6

वेदान्तविज्ञानसुनिश्चितार्थः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

Chapter 3 - Section 2 - Verse 7

गताः कलाः पश्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu ।
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti ॥ 7 ॥

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

Chapter 3 - Section 2 - Verse 8

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

Chapter 3 - Section 2 - Verse 9

स यो है तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मविल्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

Chapter 3 - Section 2 - Verse 10

तदेतद्वचाऽभ्युक्तम् ।
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत् एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत् शिरोव्रतं विधिवद् यैस्तु चोर्णम् ॥ १० ॥

Tad-etad-rcabhyuktam ।
kriyavantah srotriya brahma-nisthah svayam juhvata ekarsim sradhha-yantah ।
tesam-evaitam brahma-vidyam vadeta siro-vratam vidhivad yaistu cirnam ॥ 10 ॥

This very doctrine has been explained in a Veda mantra (Rca) as follows. “To them alone, let one teach this knowledge of Brahman, who perform rituals, who read and study the Veda-s, who pursue the meditations upon Brahman, who possess faith and offer oblations themselves to the fire called Ekarsi; and who have observed strictly the Sirovrata. [III – II – 10]

Chapter 3 - Section 2 - Verse 11

तदेतत् सत्यमृषिरङ्गिरः पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

Tad-etat satyam-rsir-angirah purovaca naitad-acirna-vrato-'dhite ।

namah parama-rsibhyo namah parama-rsibhyah ॥ 11 ॥

That is the Truth. Rsi Angira communicated this to his disciples in ancient times. No one, who has not observed any vow (renunciation), is fit to study this. Our salutations to the great Sages : our prostrations to the great Seers. [III – II – 11]